

The Baptist Record



OLD SERIES, VOL. XXXXI.

"THY KINGDOM COME"

JACKSON, MISS., JAN. 2, 1919.



NEW SERIES, VOL. XXI, No. 1.

The First Church, New Orleans, called Rev. S. E. Tull, but he seems staked down in Texas.

Rev. W. B. Holcomb goes from Lumberton to Purvis.

The Southern Baptist Education Association meets at Nashville, Tenn., Jan. 22-26. They have a good program which will be published in the Record and the fellowship and intellectual and spiritual stimulus is of the best.

We are sorry to learn that influenza has Rev. Martin Ball in its clutches last week. He had quite a wrestle, but we hope he is up and well by the time this is read.

Vol. 1, No. 1 of the Normal College News is on our desk. It is creditably gotten up and will keep the former students of the Normal College in Hattiesburg in touch with one another and their Alma Mater.

The Second Baptist Church of Columbus is without a pastor. They have a pastor's home near the church and want a good man. If you know of one suitable, write to Mr. V. A. Halbert, Church Clerk, Columbus, Miss.

We are sorry to learn that influenza had Rev. number of brethren of a church whose name is not given commending affectionately and highly the retiring pastor, Rev. T. G. Ward. They could not be too strong for he is worthy.

Dr. A. H. McGregor of Randolph, commends most heartily Rev. J. P. Mitchell his pastor for four years, who has been pastor of churches nearby for twenty years. Brother Mitchell has been resting a few months and is now ready for service in other churches.

The Record is in receipt of a card from Rev. H. M. Harris who says he has had some great experiences since he left Clinton early in November. He sailed on the Ceramic and landed in England Dec. 8. He was expecting orders there to go on to France where his work will be with the Chinese Labor Battalion. His address is care Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.

Pastor M. O. Patterson reports his last Sunday at Duck Hill the greatest in his two years pastorate there. Two splendid young men recently discharged from the army united with the church on profession of faith, also two fine young women, one of them the organist. A young business man also came by letter. A church in Alabama has been trying to take Dr. Patterson from us, but we are hoping them no success.

The pangs of parting came to us when it became necessary to sever our relationship with the churches of which we had been pastor, in order to give full time to the work of the Record. There had been five years of delightful fellowship at Pelahatchie, two at Camden and one at West. We had come to love these people very tenderly and had great joy in seeing their progress in the faith. Pelahatchie had in this time become independent of the Board's assistance and built a beautiful new church house. Camden became independent of the Board's help and was fast paying off the debt on a new church just built, while maintaining their apportionment to all benevolence. West is a heroic little band and was already going far beyond their apportionment for benevolence. The pain of parting with all these good people will not take away our love for them nor interest in their future. May the Lord make their future brighter and bigger.

Mr. William Bayless Tull entered into rest on the 26th of December. He was making his home in Jackson and had many friends here and over the state. He was a man of strong Christian character and left a number of sons and one daughter, all now with families, who are an honor to his name. These are Mrs. E. J. Albritton, Mr. J. P. Tull and Mr. N. T. Tull, our budget man, all of Jackson, also Rev. J. F. Tull, pastor at New Albany and Rev. S. E. Tull, pastor at Temple, Texas. We sorrow with them in their loss and rejoice with them in the life he lived.

Because of the coming of peace the buildings of the Baptist Bible Institute, which the directors offered for hospital purposes, have been released. The government was very hearty in its praise of the action of the directors, especially since these buildings were the best suited for their purpose of any found. The school suffered no delay on account of the government's action. Some new students are coming, and others are expected. While the third quarter does not begin till February first, the first of the year is a splendid opportunity to enter, of which all who can do so should avail themselves.

From the Pascagoula Chronicle we learn that the new church there was dedicated last Sunday with a simple but appropriate program. Pastor W. D. Bosdell preached a sermon prepared for the occasion. Deacon W. J. Morris stated that the debt was fully paid and that a fine spirit of fellowship had been maintained by all the officers and members while the church was building. Pascagoula has had a period of remarkable prosperity during the war and the church has grown rapidly, the congregations filling the house. Pastor Bosdell is to be congratulated on the growth of the work under his ministry.

On December 17th there was a meeting of 134 self-appointed representatives of the Home and Foreign Mission Boards of North America and of affiliated interdenominational movements, held at 25 Madison Ave., New York. "This weighty conference" as it designates itself, "outlined the far-reaching proposal for a united campaign on behalf of the missionary and benevolent work of the evangelical churches of the whole North American continent." It is difficult for the uninitiated to understand all their gradiloquent phraseology, but here is what they did, and you may govern yourself accordingly: "Moved, that it be the sense of this meeting that there should be a united campaign in behalf of the missionary and benevolent work of the evangelical churches of North America as represented by their organized national agencies as it may be found wise to include after further conference. Moved, that the chair appoint a committee of fifteen, of which the chair shall be one, for the purpose of preparing a plan to be submitted to the Home Missions Council and the Foreign Missions Conference in January, 1919. Moved, that this committee be requested to arrange if possible for a joint meeting of the Home Missions Council and Foreign Missions Conference and such other agencies as would naturally be involved when a plan as presented by this committee and as revised by the conferences may be submitted for final approval. This proposal though tentative as yet marks an advance on the road to that practical unity which must mark the future policies of the Christian church if it is to realize and exert its potential influence in the work of world reconstruction on the basis of a genuinely Christianized democracy."

We are promised a series of stories from experiences in China by Missionary T. F. McCrea. They will prove of great interest to young readers as well as the older ones. Keep your eyes open.

The Moody Bible Institute of Chicago has announced a great conference on World Evangelism and Vital Christianity after the war to be held February 3-7, 1919. Religious leaders from all parts of the country will attend, and it is expected that a concerted forward movement of world-wide scope will be launched. The emphasis will be on evangelical testimony and service, Bible study, prayer, missions, church efficiency, personal work and the devotional life.

A good deal has been said in the corners of the newspapers about President Wilson making a visit to the Pope in Rome. The latest report is that he is to go to Rome for ten days in January, though it is not said that he will visit the Pope. We have always admired Mr. Wilson's good sense and we believe he can be trusted to do the sensible thing in this matter. The country generally approved of Mr. Roosevelt's treatment of the Pope and we hope Mr. Wilson may do as well. The situation is not an easy one to handle, for the President is and must be a politician in the better sense of the word. If he makes a mistake he will be sure to hear from the people on this side.

The following report from New York, Dec. 27, appeared in the daily papers:

"Representatives of virtually all important missionary organizations of the United States and Canada assembled here today to discuss plans looking toward unified control of educational and religious propaganda abroad which will be presented at the annual meeting of the foreign mission conference and home mission council in January.

"The foreign and home mission boards of the Methodist Episcopal church and the Presbyterian church, the foreign mission board of the Congregational church, the Southern Presbyterian church congress, the laymen's missionary movement, the Baptist church missions, the Y. M. C. A. and the Y. W. C. A., were represented."

This is interesting from two points of view. First it seems to reflect the average secular reporter's inaccuracy in reporting religious gatherings; and secondly it gives the point of view and purpose of some advocates of the union movement or effort at co-operation in missionary and benevolent work. It is the habit of representatives of various mission boards to get together for counsel and comparison of plans, to learn from one another how each may do his work better. This is good and wise in itself. This our mission secretaries have sometimes done and that is as far as they can go or desire to go. It does not necessitate any union or co-operation. Each one works out his own plan according to whatever light is given him.

There are, however, certain men of other denominations, perhaps a few Baptists, who believe in co-operative effort in missionary and educational work. These men are doubtless sincere and would work everybody into their scheme of interdenominational or undenominational union in all benevolences. Believing, as we do, that their scheme is destructive of truth and lacking in loyalty to the word of God, it is our business to have no part in their work, to show its lack of fidelity to Christ, and to mind our own business by faithfully supporting Baptist beneficence.

LETTER FROM DR. GAMBRELL.

I am several days late in doing it, but have just read the Record's account of the Mississippi Convention. I may say it was my purpose to be there, but an imperative call in another direction made it impossible. I wish I had been there, not only to get a new touch with my old comrades, but to see the Convention take two long steps forward.

We have now experimented in Texas with convention ownership of a paper and nothing could induce Texas Baptists to take the back-track on that question. The Baptist mind works against the denomination in its representative character, joining up with a privately owned enterprise, and the Baptist mind works right on that point. Therefore, it has always been difficult to bring the support of the Baptists, generally, in any strong way, to a privately owned enterprise. The solution of the paper question in every state is denominational ownership, and I am glad the Convention I worked with so long has taken over the paper that I edited for fifteen years.

But that was not the best thing. The taking over of Blue Mountain College, in its far-reaching and large results, I am certain, goes beyond the imagination of any of us. The Jennings family has done many noble things, but it never did a better thing for the cause than when it put up that \$100,000 to buy Blue Mountain College and turn it to the Baptists.

Perhaps it would interest some of your readers to know a little about the genesis of Blue Mountain College. Shortly after the Civil War I lived in North Mississippi, taught school at Wallerville, Mississippi, near New Albany. General Lowrey, any myself, he much my senior, had many discussions over the future of the Baptist cause in North Mississippi. Before the Civil War, Mississippi Baptists had never been united. Everything was flat. After many discussions, participated in sometimes by Elder Lewis Ball, we became fully convinced that a school strongly handled was necessary for the development of Baptists in the northern part of the state. Gen. Lowrey had many misgivings about entering the school business. He felt called to preach. He did not know how it would affect his preaching. He tried very earnestly to induce me to undertake the founding of a school on a permanent basis, somewhere in Northern Mississippi. I felt called to preach. We argued it backwards and forwards. I finally said to him: You have now a large family. Your older daughters will soon be able to help you in the school. They will be the means of educating your family. I will preach. The decisive moment came when I had preached for him at Academy Church, not very far from Blue Mountain. I went from the pulpit to my horse to go home. He followed me out; and under a tree standing just in front of the meeting house, we had the final word. I declined outright and he took the burden. What a blessing it has been, not only to North Mississippi alone, but far and wide; and now I cannot command words to express my gratification that God has raised up a man able and willing to give \$100,000 that the splendid history of Blue Mountain and all of its splendid potentialities shall belong entirely to the Baptist Convention of Mississippi. With Blue Mountain a Convention school in the northern part of the state, commanding a patronage from other states far and wide, and the Woman's College at Hattiesburg and Mississippi College between, Baptist guns command the whole field.

As I read of the Convention I could feel the thrill of purpose running through it all; and I am sure Mississippi will be abreast of the forward movement of the Baptists throughout the country.

If it were left to me I would open the doors of Mississippi College to women. Coeducation is no longer an experiment. Wherever tried it has improved the morale in the colleges, and greatly helped the schools devoted strictly to the education of girls. We have fully tried it out in Texas.

B. GAMBRELL.

SCHEDULE AND SUBJECTS FOR THE SIX MISSISSIPPI THEOLOGICAL WINTER SCHOOLS.

SAME IN EACH SCHOOL.

I. A study of the New Testament with the "Origin, Development and Permanent Type of the New Testament Church," as the primary thought in mind. Dr. Venable will lead in this study in three of the schools and Dr. Lipsey in the other three.

II. As these schools are mainly for ministers the three subjects for round-table discussion are chosen with the view of magnifying the function of the ministry in a New Testament Church.

1. "Church Efficiency as Promoted by the Pastor."

a. First Day. Use to make of church officials.

b. Second day. Pastor's part in connection with the financial system of the church.

c. Third day. Exercise of church discipline as promoter of church efficiency.

d. Fourth day. How pastor may make the periodic revival count for church efficiency.

2. "The Pastor God's Chosen Leader in the Church."

a. 1st day—Pastoral leadership in outlining and planning the work of the church.

b. 2nd day—Pastoral leadership in Sunday School activities.

c. 3rd day—Pastoral leadership in training young Christians for service.

d. 4th day—Pastor's relation to the W. M. U. of his church.

3. "The Pastor and the Co-operation Work of His Denominations."

a. 1st day—The pastor and Missions, State, Home and Foreign.

b. 2nd day—Pastor and Christian Education.

c. 3rd day—The pastor and Orphanage, Hospital and Old Ministers.

d. 4th day—The pastor and special money-raising campaigns.

There are to be two 11 o'clock doctrinal sermons in each school (1) Subject—"The Being of God and the Authority of the Bible." (2) Subject—"Stewardship." Dr. S. Y. Jameson of Atlanta, Ga., the New Home Board Enrollment Secretary, will speak at two 11 o'clock and one evening service in all of the schools.

Dr. W. J. McGlothlin of the Louisville Seminary will be in four of the schools for two days each, and Dr. B. H. DeMent of the Bible Training School at New Orleans in the other two for two days each.

Dr. John T. Christian of Hattiesburg, will deliver a very striking address in some of the schools on "The Religious Life of Thomas Jefferson."

Dr. J. Benj. Lawrence will deliver from one to two addresses in each school on some such subject as the "Outlook for Mississippi Baptists."

The evening and 11 o'clock services should prove a rare treat, not only to the class of ministers and other visitors in attendance, but especially so to the town and surrounding communities in which the schools are to be held.

T. J. MOORE, Supt.,
Hattiesburg, Miss.

A MINISTRY OF COMFORT.

It is a good part of the joy of living to go forth each morning comfortable in body, mind and soul.

But comfort is easily destroyed: so small a thing as an irritated hang-nail on the finger, a nagging corn on the little toe, as well as the acute attack of appendicitis, which may subside into a chronic grumbler in one's side, may drive away comfort of mind and of body. It has come to pass in these days of Christian service that we have institutions whose joyous privilege it is to minister comfort to such suffering and anxious ones.

When the doctor says the cause of the bodily discomfort is serious, enough to call for hospital treatment, anxiety of mind is added to the pain

of body. Instead of creating dread, the idea of going to a hospital should minister comfort, for there is to be found every means for the relief of the suffering body, ease of mind and peace of soul.

The patient finds himself in a clean comfortable bed, a quiet room, with pleasant nurses flitting in and out making everything as comfortable for him as under the circumstances can be. In due time the surgeon removes that chronic grumbler, or whatever it was that was causing the discomfort. All goes well; by and by the eyes brighten, the corners of the mouth are up instead of down, and the patient declares himself more comfortable than he has been for a long time. Before long he is at home and take up his daily tasks again. He does not know how to put a price on the blessed comfort and good health that is his. It is highly fitting that Christian people engage in such a ministry of comfort for the bodies of men. It is the pleasant task of those who minister in a hospital to the bodies of men to minister comfort at the same time, to their minds. Good cheer, the assured prospect of recovery, proper nutrition, pleasant company when it is beneficial and not hurtful, reading for those who wish it, and the stimulus of the getting up of the convalescent, all minister comfort of mind for the patient in the hospital.

We call discomfort of body, due to sickness, a disease. There is often a sickness of soul along with disease of body. At such times the ministrations of the comforts of religion are real: A lady in the hospital was convalescing nicely and declared from day to day that she was doing well. One day when the pastor called he could see that she did not feel comfortable. When she said she was not feeling so well the pastor asked how that was. After a moment's hesitation she, with feeling, said she was not a Christian and was troubled about it. It was the pastor's joy to tell her the simple way; she was glad to enter in. The next day with smiling face she declared that it was alright with her and her Saviour. That was a ministration of comfort for the soul. There is no time when His saints appreciate more the comforts of religion than when in the hospital; Bible in the room, a prayer when fitting, and words of encouragement and cheer, all minister comfort to the soul. Nothing is more appropriate than that a hospital should be Christian, under Christian management, with Christian physicians and nurses, and a Christian minister to bring, as may be desired, the comforts and joys of the Christian religion to the souls, as well as the bodies, of those who suffer and get well, or die. A Christian hospital should minister to the whole man, body, mind and soul.

M. D. JEFFRIES,

Pastor Baptist Memorial Hospital, Memphis, Tenn.

ORPHANAGE AND THE "FLU."

In our Gem last week we reported that we were in the midst of a siege of "Flu," with more than a hundred in bed. This week we are glad to report that all are up or convalescing.

By the time you read this we will all be up from present prospects.

We have had 125 cases, no deaths and not a case of pneumonia. And all as well as before. We are grateful. Our many many boxes came in while we were busy taking care of our children and with three of our matrons out we could not give the boxes and shipments in general the attention that they deserved. I am sure our friends will bear with us if we are a little late acknowledging them, but our sick children first and all other things as fast as we can get to them. We want you to know that we appreciate everything you sent. You should see the great lots of the nicest canned goods sent us by our canning clubs. We are greatly indebted to Miss Susie V. Powell and her co-workers for the hundreds of cans and jars of fruit and vegetables.

Thanks to all,

J. R. CARTER.

THE DENOMINATION AND THE PAPER.

(J. Benj. Lawrence, Cor. Secy.)

With this issue the Baptist Record becomes the property of the Convention, and according to the resolutions passed by the Convention authorizing its purchase, the paper is to be operated by the Convention Board.

For the benefit of those who were not at the Convention I give in full the resolutions passed.

I. REPORT OF BAPTIST RECORD COMMITTEE

"At the last session of this Convention the question of denominational ownership for the Baptist Record was referred to the Convention Board with instruction that the Board report to this Convention making such recommendations as it thought best.

"At the annual meeting of the Board a special committee was appointed to which this matter was referred and this committee was instructed to formulate a report and present it to the members of the Board for their approval and after their approval to present it to the Convention.

"This your committee has done and it now comes to you with its report.

"After several meetings, two of them held jointly with the stockholders of the Mississippi Baptist Publishing Co., we find that the physical assets of the Mississippi Baptist Publishing Co., including the books on hand, office furniture, Baptist Record and mailing list of the Record can be bought for \$8,800.00 exclusive of four shares of stock being donated to the Convention which with the probability of several other shares, of stock being donated at the Convention which would go to reducing the purchase price of the paper.

"Having this understanding with the Mississippi Baptist Publishing Co., as to the purchase price of the paper, we recommend that the Convention purchase the Baptist Record with the physical assets mentioned above at the price stipulated.

"We recommend also in case the Convention decides to purchase the paper:

"1. That the paper be operated by the Convention Board and that no separate office and organization be created.

"2. That the paper be made a department of our denominational work and that the editorial management be directly under the Corresponding Secretary just as every other department of the work is under his direction.

"3. That the Convention Board be authorized to employ an assistant to the Secretary who may be given charge of this work. The salary to be fixed by the Board.

"4. That the Baptist Record be placed on the list of denominational objects and that the churches take subscriptions for the Record annually in connection with the every member canvass.

"5. That the consumation of the purchase of the paper be referred to the Convention Board with instruction that the matter be consumated by the first of January, 1919, if possible.

R. S. GAVIN,

H. H. WEBB,

L. L. TYLER,

J. R. G. HEWLETT,

Committee.

II. THE EDITOR.

Dr. P. I. Lipsey has been elected editor. He is thoroughly acquainted with the work having been owner and editor of the paper for a number of years. He is also completely identified with the work in Mississippi and is in hearty accord with our denominational program. Dr. Lipsey will give all of his time to the Baptist Record spending much of his time in the field as special representative of the paper. He will be relieved of the details of business connected with the running of the paper and left free to do his very best in giving to Mississippi Baptists a great denominational weekly. The editorial management of the paper will be in his hands and all matter for publication should be sent to him.

III. THE BUSINESS MANAGEMENT.

As will be seen from the resolutions passed by

the Convention the paper is to be operated by the Convention Board. Let me give as briefly and as clearly as possible some of the details for the management of the paper as worked out by the Board:

1. We will incorporate the Baptist Record as one of the departments of our work in our system of bookkeeping and at the close of the Convention year will render an itemized statement of receipts and disbursements showing whether we have made money or lost money in the operation of the paper.

2. The subscription list will be handled by a tracer-card system so that we will be able to send to every subscriber a statement two weeks before his subscription expires thereby giving him notice and time to renew.

3. All subscriptions will be made to expire on the 15th of the month. New subscriptions received after the 15th and before the 1st will be dated back and those received after the 1st and before the 15th will be dated forward, but every subscriber will receive his full number of issues of the paper. This method will save immensely in time and greatly increase the efficiency in handling the mailing list.

4. On the first of every month statements will be mailed out to every subscriber whose subscription expires in that month. His attention will be asked to renew. Just as fast as the renewals come in the cards will be lifted out of the maturing file, marked up, and set in a file maturing a year later. After the 15th a second statement will be sent to every one who has not renewed calling his attention to the fact that his subscription is out and that unless he renews by the first his name will be taken off the list. If his renewal is not received by the first his name will be lifted out of the mailing galley.

This regulation must be followed for two reasons: (1) the paper cannot pay unless those who get it pay for it; (2) Uncle Sam says that names must be dropped from the list when their subscription expires if they do not renew, and what Uncle Sam says goes.

5. We are going to do everything in our power to prevent mistakes. The system of bookkeeping which we install will be up-to-date in every respect. We will have a competent person in charge of the mailing list. We will keep in this office and filed so that we can refer to them at any minute every letter received which either contains money or subscription or refers in any way to subscriptions. We will also keep a daily record of everything relating to subscriptions. If a mistake occurs we will be in a position to trace it to its author and also to correct it just as soon as our attention is called to it.

6. There is now in existence an advertising contract with the Jacobs agency which we will have to carry out, but I shall immediately inform the Jacobs agency that on the expiration of this present contract that a new contract will have to be made. In that new contract we will try to carry out the wishes of the Baptists of Mississippi.

IV. THE PURPOSE OF THE PAPER.

Since the paper is a department of our denominational work and since it is to be run by our Board it might be well for the Board to define its purpose and to assure the Baptists of Mississippi that the Board shall endeavor to keep the paper true to its purpose as herein defined.

The purpose of the paper is to advance Baptist interests in Mississippi and in all the world. Perhaps we cannot better state it than to say it is the purpose of the paper to help to make Mississippi a Baptist empire for world conquest for Christ.

We shall endeavor, therefore, to so organize and direct the paper as to contribute to this end. I can best illustrate what I mean by a personal reference: I subscribed five years in advance for the Progressive Farmer without being solicited. Why? Because at that time I had a little place just in the edge of town on which I lived and I was trying to grow a few potatoes, and cabbage and pigs and chickens, and the Progressive Farmer had as its purpose the definite task of telling its readers how to do these very things. Now

the Baptists in Mississippi are engaged in the kingdom work of making Mississippi a Baptist empire for world conquest and the Baptist Record has as its purpose the task of telling them how to do the things which make for the progress of the kingdom. From the first page to the last it should be made up with this end in view. Information about kingdom affairs, methods in kingdom work, denominational doings, pastoral problems, practical plans, great strategic movements in the kingdom's ongoing, helps for workers, hints for Sunday School classes, programs for special meetings, in fact the whole paper from front to back should bristle with what the Baptist workers in the state need to know. It is not to be a bulletin of mission methods, nor is it to be a theological treatise or a homiletic review. These will all have their place, just as they contribute to the work of making Mississippi a Baptist empire. Once get the purpose of the paper definitely defined and we will have little trouble in determining its work. The one thing to be determined always and all the time is: Does this paper, its news items, its contributed articles, its special departments, its editorials, all taken together help the Baptists in Mississippi in their work of making Mississippi a Baptist empire, and do they help in the largest possible way. We must look not on the paper as an end in itself, but as the means to an end, and the constant study of the editor and the whole Board shall be to so run the paper that it will lose sight of itself in its task of helping the Baptists of Mississippi to become more effective and efficient in their work for Christ.

THE SUPPORT OF THE PEOPLE.

The Baptist Record is now our property and we must make it go. For some time it has been a growing conviction with some of us that the denomination ought to own and operate the paper. Anything so vital to the ongoing of the kingdom ought to be the concern of all the people and not the burden of one man only. The paper is now ours and we must support it. Let us take pride in it. Let us pray for its editor and in every way we can help him to make the paper what it ought to be.

There is no movement in denominational affairs with which I have had to do in which I have left more surely that the Lord was leading than in this. His hand has guided us thus far. Let us now yoke up with Dr. Lipsey, our editor, and make the paper, our paper, the great agent for the cause of Christ and the mighty power in His kingdom that it ought to be.

SANATORIUM WILL OPEN.

The Southern Baptist Sanatorium for the treatment of tuberculosis at El Paso, Texas, will be open to patients about the first of February, or at the latest by the 15th. We are in need of funds for equipment but are going ahead with the work and feel that by that time we shall be ready.

Patients should not come to El Paso without writing Superintendent H. F. Vermillion and making arrangements before hand for admission. No patients can be taken at present who are not able to dress and go to the dining room for their meals. Later we will have private quarters for patients and can take those who are more advanced.

Only one patient in ten can be charity at present but friends of any tuberculosis person may pay the way of a patient and terms will be furnished upon application.

All correspondence should be addressed to H. F. Vermillion, Superintendent, El Paso, Texas.

Our office was brightened one day of Christmas week by a visit from our former business manager, Mr. J. J. Lipsey who was on a furlough for twelve days, from Ellington Field near Houston. Now that the war is over he is anxious for his discharge and has before him an excellent business opportunity. Those who know him do not need to be told that he has done his part as a soldier as faithfully as any man in the army.

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P. L. LISPEY, Editor.

Entered at the postoffice at Jackson, Miss.,
as second-class matter.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid before ordering paper stopped.
Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

SALUTATORY.

We had fixed up a nice little valedictory speech to be made to the readers of the Record and had arranged our mental furniture accordingly. When it was decided by the Convention to take over and operate the paper as the possession and organ of the denomination, our mind was fully made up to the undertaking of other work and giving up any connection with the paper. When this announcement was made in the printing office on our return from the Convention, the Linotype operator glanced around and said, "I'll bet it won't be three months till you are somewhere in the paper business again. A man can't quit when he has once got ink on his fingers."

Well, it didn't take three months and the first editorial is not written from somewhere in America but at the same desk. Other work with larger pay was offered in other places, but in His own way, by the voice of the brethren, and by His Spirit within, the Lord indicated that the work of the editor for seven years past was to be continued. Our association with all who are in the editorial office, surrounded by the officers of the Convention Board, the W. M. U. and the Education Commission has been exceedingly pleasant. We have tender feelings of friendship for all those at the printing office. This association will not have to be broken, and in this we rejoice. We acknowledge also to a fondness for that larger fellowship of the brethren throughout the state, and even beyond the state, which this position provides. The continuance of this is permitted us.

The editor will be relieved of the financial burden and much of the details of office work. In this way he hopes that more attention may be given to the making of the paper. A competent office force will look after the business and the Corresponding Secretary of the Board, Dr. J. Benj. Lawrence, will have general supervision.

It is up to the editor to make the paper. More than ever he will appreciate the co-operation of the brotherhood. This is needed in enlarging the circulation and in filling the paper with news and substantial soulfeeding articles that are worth while. Come right on in and help. The paper is now yours, and we must build it up. The editor's Sundays and as much of his other time as he can give will be spent out in the field in the interest of the paper and of all the denominational work. He can help you and you can help him. Let's keep together. There's no place like Mississippi for hearty co-operation of the brotherhood. The Lord never needed workers more, nor paid them better, in the joy of service. The Baptist Record furnishes us with the best means of fruitful co-operation and splendid fellowship. It will be the purpose of all concerned in it to make it the best.

THE BAPTIST RECORD

THE DAYS OF SNOBBERY.

We have been passing through, let us hope we are passing out of, a period of snobbery for the whole world. This is a sort of conventional, artificial assumption of superiority, the assertion of special privilege and prerogative by those whom accident has put for the moment perhaps in position of authority or social influence. We have boasted in this country that men were "free and equal" and that we were not slaves of caste as in the old countries of Europe. For all that is true in this boast we should be profoundly grateful. Wealth has not always conferred privilege, nor had good family connections and culture separated man from man. Men have contended for and in large measure enjoyed liberty, fraternity and equality. It is a prize worth almost any price.

But we have for a year or more run into a condition that has run counter to all our traditions and democratic instincts. We have been passing through the penumbra of militarism which carries in its shadow the curse of social distinctions. There is no doubt that there is health and vigor enough in the body politic to eliminate or destroy these germs of disease and death but we had just as well recognize that they are to be reckoned with.

Caste, resulting in social distinctions may be an inevitable and necessary part of army life and discipline. That one man should stand uncovered and at attention before his slightly superior in rank and be cursed or abused without any recourse may be one of the unavoidable accidents of military life. If so the less of military life we have the better life we live. When a private is afraid to eat at the same table with an officer, or except under certain conditions is not permitted to do so, we have stuck a knife into the back of our Americanism. When an officer who is hardly worthy to serve as a good footman for a high-minded private declines to participate in a social function on equal terms with his men, the system is weighed in the balances and found wanting. We say again there may be and are emergencies when an army and all its evils becomes a necessity, but let us thank God for early deliverance from such a necessary evil. There are high minded officers who love their men and would do everything in their power to help them, but they are hardly the products of the system. We are no Bolshevik; they are our pet abomination; but between Bolshevism and snobbery, well there's not much advantage in a choice.

THE BELL AND THE BUGLE.

The bell has come to stand for the call of the church or the chapel or the school, while the bugle is the call of military authority. The first has come to represent the moral and spiritual forces in our lives, the summon of high ideals, the restraint and constraint of a holy-purpose that grips and gladdens the soul and makes righteousness a song and a delight. It works from within outward, and the more it is yielded to and obeyed the more it transforms, uplifts and ennobles. The bugle, too, has its charms and its uses. It is the symbol of visible authority which ought to be recognized. It is the final show of force by which end upon which the existence of the state stands. It is the last argument of law; while the bell is the symbol of the gentle and irresistible appeal of grace.

The workings of these two forces have been seen in many places in the past year and a half. The comparison of their method and results has been easier perhaps in that part of the army known as the Student Army Training Corps. These were conducted in the colleges for young men in most of which there had been no military discipline hitherto, but the moral appeal, the appeal to manhood and the influence of a wholesome personality. This factor in the making of men, almost as invisible as the force of gravitation and certainly as inescapable, was set aside and in its place was substituted the idea of physical force and military discipline. It was the

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going back from the light of the gospel to the right of legalism. The results were immediately manifest and morally disastrous. The bugle awakens the sense of fear, while the bell inspires with hope and a holy ambition. While the comparison is more easy in the Student Army Training Corps, the results are not different from those in any branch of the army. While there may be exceptional cases of young men who have lived better lives in the army than out of it, the inward facts seem to disclose a laxness of morals if not a lack of morals that are no credit to the military system.

We have spent millions of dollars and have kept hundreds of thousands of men and women busy trying to protect the morals of the young men in the army and navy. All this was felt to be necessary because the danger to their morals had greatly increased. If one-tenth the effort had been made and one-tenth the money had been spent in normal peace times and through the ordinary religious channels of service, the results would have been many times better. We have great reason to thank God for peace not only that the material destruction may cease, but the moral waste may be repaired. Now that the bugle is being hushed, we hope, from San Francisco to New York, and from London to Tokyo, the bell will have its burden increased to call men back with the moral appeal to God and righteousness. No cause or method can permanently prosper which depends on the resort to force or law; the only permanent and real hope of righteousness is in that which draws men back to God and sends them forth with His spirit in their breasts.

FROM FRANCE. (Lt. P. I. Lispey.)

"Seem lak" I've been too busy to write for several days. We have been working from daylight till dark, still cleaning up this country for miles around. The spell of good weather which we have enjoyed since armistice began, was ended four days ago and drizzle and slush has been our daily experience. I woke up Tuesday night to find my legs in a pool of water. It was dripping from several places in the roof our dug-out and falling mostly upon our bed. I hung a German helmet under one drip and poured out enough to take a bath in next morning.

Well, yesterday was Thursday, commonly celebrated as Thanksgiving Day and naturally enough our moving day. We were busy the first part of the morning getting our property out of our holes and "policing" the whole camp. Then we hit the trail in the soupy road for this town, the shot-up town I spoke of as having been in lately several times. We disposed ourselves variously in the partially wrecked buildings, for the most part on the bare, littered floors. Naturally our quarters are somewhat better than the men's. This building must have been "an" hotel or a "presumptuous" house of some kind. Some of the window sills are marble and there are many rather elegant fixings, like great mirrors, brass candlesticks, etc. It hasn't seen its owners for over four years. Germans have occupied the town from September, 1914 to September, 1918, when "our boys" chased them out.

There is all sorts of property which might be classed as "junk," stored in the basement. Though the Dutchmen no doubt took picks and left nothing they could use up or carry away, still there is some really valuable stuff there yet. A piano was making an awful racket last night. "Mitch"—Lt. Mitchell, who used to be my neighbor for awhile at Ft. Bliss, and had the famous pets "Blacksmith," "Carranza" and "Imogene;" he also picked up a little black dog when we were up here during the war and his name—he said—was "Dugout;" he tells some awful tales of how Dugout would take cover in a shell hole when shells began to fall about—"Mitch," I say, dolled himself up in some female finery and a silk parasol and did some coquettish ambling around from room to room, exclaiming in the very best nutty-girl-expressive style "O-o-o-h! I think the soldiers are just darling!" for our entertainment. And

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some of them surely needed cheering up, believe me; they were certainly dragging the ground. I'll tell you why. The "dope," at present, is that we are to move out for Luxemburg in a day or so, to help "subdue" and sit on those "ferocious" people—to occupy them, in other words. Well, these poor married suckers have been picturing a happy New Year at home for themselves and they are about to die—that's all. Poor old Jim Brothers' "bride" of a half mouth, Capt. Hummel and Lt. Brewster are cussing and fussing and exclaiming in heart-rending tones "I want to go home!" all the time.

For my part, I could enjoy a little war de Luxemburg and would like to stand a watch on the Rhine. All indications point to our moving out in two or three days for some part of Germany; the "dope" is as strong as I ever saw it. Our division artillery has been hiking that way today.

For Thanksgiving breakfast I had rice and bread. For dinner in our new place here I stood upon my feet and ate cold beans out of a can and mixed them with a raw onion and a piece of bread. There wasn't even any salt to go on the onion. I did not "go down" for supper—the usual Thanksgiving habit, you know. Personally, I don't mind not having any turkey, cranberries, oysters, etc., in fact I get about as much fun out of joking about it as I would out of eating it—for instance I gave the cook directions the night before, as to how I wished the oysters fixed for breakfast; yesterday when I walked into our new kitchen quarters (more like a stable, which indeed was its recent use) yesterday for my dinner, I "sez," "Well, Slim, I sez, is the turkey brown?" and Slim rubs his hands and beams and tells me how golden—gold-ern—brown he is, how he has basted him and basted him and he's just simply cracked open he's so done—and then Slim opens me a can of beans.

As far as that's concerned, I say, I don't mind, for I get plenty to eat. But what I do mind, and what all the boys who are in like situation speak of in bitterest irony and harbor keenest resentment for those responsible, is that you, dear mother, and other dear folks of many, many brave lads, are asked to deny yourself the customary turkey or whatnot, in order that "the boys over there" may have turkey or whatnot and enjoy their accustomed Thanksgiving feast, and then—we don't get any! Oh yes, "the boys" in the sector de Paree and the sectors de Bordeaux, Marsailles, Brest, etc., likewise, had their big dinners and banquets! But "the boys" in the sector de mud, muck and misery had beef "slum" at two meals. On top of that like bitter gall was the knowledge which was actually present in my mind during the day that next day's paper would contain a brilliant account of the soldiers feasting and merry makings! And today's paper has got that very line of stuff and even a picture of a "dough-boy" choking on a big turkey leg! If the dough-boys only could get their hands on the throats of some newspaper writers, millions of lies would be avenged!

Now, me Mother, I'm in the best of health and likewise of spirits. But I do hate a liar and I do hate to have those Paris and S. O. S. soldiers (?) take stuff that the good American people and also the government intended for the fighting forces. Are you with me, my hearers?

(Pause.)

Some English prisoners in German hands for four years and two months have just passed through here on their way to "Blighly." One was a Scot with his bare knees and kilties. One of our kitchen police, observing this, came back in and violently and blasphemously cussed out "them dam squareheads" who "wouldn't even give that poor guy no breeches!"

I saw a lady today. Some major—M. D., I think—was on the street with her as we came in this afternoon. The major was taking pictures of some of the ruins and wasn't looking. She looked at me in an interested way—must have thought me quite picturesque in my helmet (rain), etc., and I spoke to her. She graciously gave greetings in reply and—gosh it's a funny feeling!

Here's a piece of old airplane dropped propa-

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ganda we picked up in our policing tour today. You don't mind a little dirt on the back of it, do you? Why that is some of that French soil—sacred and glorious!—that you have heard spoken of so highly. On the other side is German "dirt." Compris?

Well take care of yourself, folksies. I haven't even had a cough this fall.

Had one of my letters published in "Valdosta Times." Literary man—what?

Catholic lady wrote me she read several of my letters in "The Record." Increase circulation—receive bonus—what?

Speak to editor—very important.

PLAUTUS.

INDIANOLA THEOLOGICAL SCHOOL.

We are looking forward with pleasure to the Winter Theological School to be held in Indianola January 13 to 17. An interesting program has been arranged for this occasion, and our people here are planning to entertain all the brethren who attend. That this may be done to best advantage, I want to request that all who are coming will notify me as early as possible, giving if possible the time of their arrival here.

Thanking the brethren in advance for this assistance, and hoping for a great meeting, I am,

Cordially your brother,

H. L. MARTIN.

In reading "The Republic," a Catholic paper of Boston we were amazed to see the claim that Romanism is the ally of democracy. But after catching our breath we read on because we like to get the other man's point of view. The claim was made that in the mind and treatment of "the church" all men, high and low were equal; that king and peasant all looked alike to "the church." This may be true in theory but everybody knows that it is contradicted and nullified in practice. A king may buy what he wishes and they have done it; but the poor people of Latin-America are unable to pay the priest the exorbitant marriage fee and the majority of them in many of these countries live in concubinage and the majority of the children are illegitimate. Besides this the very constitution of the Roman Catholic church is built upon the principle of autocracy. Grades of clergy, or orders, are built up from the lowest cleric to the Pope in Rome. How any statement can be put into print which aligns Romanism with democracy without bringing a blush or a derisive smile is past our comprehension.

Rev. F. W. Tinnin once pastor at Natchez, has located in a field of great possibilities at Winfield, La., and has been enthusiastically and royally received.

EDUCATION.

The program of the Seventh Mid-Winter Conference of the Southern Baptist Education Association to be held in Nashville, Tenn., in the Assembly Room of the Sunday School Board January 22-26, 1919.

Officers:

Rufus W. Weaver, D.D., President, Macon, Ga.
Albert R. Bond, D.D., Secretary, Nashville, Tenn.

The purpose of the conference: "To arouse and unify Southern Baptist sentiment and conviction on the subject of denominational education, and by mutual help to seek to standardize and to increase the efficiency of all our schools."

Wednesday, January 22, 1919.

10:00 a. m. The opening session of the Education Commission of the Southern Baptist Convention—Rufus W. Weaver, D.D., President, Macon, Ga.; J. W. Cammack, D.D., secretary, Richmond, Va.

2:00 p. m. Conference of the Educational Secretaries of the Southern Baptist Convention. R. T. Vann, D.D., president, Raleigh, N. C.; John G. Harrison, D.D., secretary, Macon, Ga.

7:30 p. m. Education Commission resumes ses-

Thursday.

The Southern Baptist Education Association.
General subject: The Five Year Educational Program of the Southern Baptist Convention.

Morning.

9:40. Devotional Service.

9:45. Organization, Appointment of Committees.

10:00. Education Commission in its Preparation for five year program—J. W. Cammack, D.D., Secretary Education Commission, Richmond, Va.

10:40. Problems to be faced in carrying out the five year program—W. L. Poteat, LL.D., President Wake Forest College, Wake Forest, N. C.

11:20. Present Tendencies Giving Assurances of Success for the Five Year Program—L. R. Scarborough, D.D., President Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Afternoon.

Our Ideals and their Publicity in the Five Year Program.

2:30. The Unchanging Fundamentals of Christian Education, B. H. DeMent, D.D., President Baptist Bible Institute, New Orleans, La.

3:10. The Proposed Education Board of the S. B. C.—M. B. Adams, D.D., President Georgetown College, Georgetown, Ky.

3:50. The Organization and Publicity Methods of the Five Year Campaign—S. P. Brooks, LL. B., President Baylor University, Waco, Texas.

4:30. Reports on the Organizations for Existing Campaigns—Educational Secretaries.

Night.

8:00. Christian Education Essential to World Democracy—J. B. Gambrell, D.D., President Southern Baptist Convention, Dallas, Texas.

8:45. The Call to Sacrifice for the Cause of Christian Education—John E. White, D.D., President Anderson College, Anderson, S. C.

Friday.

Competitive Types of Education.

Morning.

9:30. Devotional.

9:45. Miscellaneous Business.

10:00. Survey of the Rise and Growth of Southern Educational Institutions Denominational State and Independent—E. W. Sikes, Ph.D., President Coker College, Hartsville, S. C.

10:40. What Methods Should Be Employed to Strengthen the Faculty of the Baptist College—George F. Burnett, M.A., President Tennessee College, Murfreesboro, Tenn.

11:20. The S. A. T. C. in our Denominational Colleges—J. W. Provine, D.D., President Mississippi College, Clinton, Miss.

Afternoon.

Sectional Conferences.

2:30. Secondary Schools and Junior Colleges, Claude Gray, M.A., President Locust Grove Institute, Locust Grove, Ga.

3:30. Association of Educational Secretaries—R. T. Vann, D.D., President; John G. Harrison, D.D., Secretary.

3:30. College Community Problems.

3:00. Standard Colleges for Men—John C. Dawson, Ph.D., President Howard College, Birmingham, Ala.

Co-Educational Colleges—H. E. Watters, D.D., President Union University, Jackson, Tenn.

Women's Colleges—P. V. Bomar, D.D., President Judson College, Marion, Ala.

Night.

Two distinguished gentlemen of national reputation have been invited to speak but have not yet signified acceptance.

Saturday—Morning.

Baptist Organizations Rallying to the Five Year Program.

9:30. Devotional.

9:45. Miscellaneous Business.

10:00. Educational Program of the S. S. Board—L. J. Van Ness, D.D., Corresponding Secretary Sunday School Board, Southern Baptist Convention, Nashville, Tenn.

10:40. The Response of Southern Baptist Women to the Call of Christian Education—Miss Katherine Mallory, Corresponding Secretary W. M. U., Baltimore, Md.

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BAPTIST EDUCATION COMMISSION.

(R. B. Gunter, Secretary.)

COUNTED IN THE \$100,000.

Payments of subscriptions to Clarke College and the Woman's College, payments on subscriptions to Mississippi College endowment fund, and all new donations for building purposes will count on the \$100,000 which we are now raising.

WHO CAN HELP?

The pastors can hasten the victory by giving an open door to the men in the field. This is one way. Another way is to write us for the amount needed from your church and raise it yourself. This will save expenses and time. Brother J. P. Williams has already undertaken to raise his apportionment. And Brother Hall of Byhalia, writes: "Tell me what you want and we will send it in. We can wind this up in one Sunday." That sounds like business. Some churches have already raised their apportionment without any assistance from the outside. Many others have gone beyond their apportionment. Itta Bena stands at the head of the list with \$1,149.00.

The Sunday School Superintendents, Deacons and Laymen can help. Talk it, and work at it. This will be the greatest piece of work ever put over by Mississippi Baptists in one year.

WHERE MONEY CAME FROM LAST CONVENTIONAL YEAR.

Subscriptions	\$17,493.76
W. M. U. direct	145.25
W. M. U. Convention Board	554.75
Convention Board	6,154.39
Christian Education direct	852.65
New Donation	6,653.13

Total \$31,853.93

WHAT WE OWED NOVEMBER 1, 1917:

Clarke College	\$20,000.00
Woman's College	63,100.00

Total \$83,100.00

WHAT WE OWED NOVEMBER 1, 1918:

Clarke College	\$17,000.00
Woman's College	45,600.00

Total \$62,600.00

Some \$12,000 of the above was borrowed by Trustees of the two colleges.

WHAT WE OWE JANUARY 1, 1919:

Clarke College	\$13,000.00
Woman's College	38,500.00

Total \$51,500.00

\$7,000.00 of the amount on Clarke College is carried by old Board of Trustees. \$14,600.00 of the amount on the Woman's College is being carried by Trustees of the College. The Education Commission is paying interest on nearly all of this.

Before the close of 1919 we expect to owe no man anything. Let everybody come to the help.

HOW GOES THE CAMPAIGN?

December brought in \$8,000.00. Our aim was \$10,000.00. The "Flu" knocked four men out of the field. But for this we could easily have raised \$10,000.00. We expect a record breaker during January. Watch the clock. W. E. Holcomb, Prof. B. G. Lowrey, Rev. W. R. Cooper, Dr. W. T. Lowrey and R. B. Gunter will be in the field January.

GENERAL ASSOCIATION.

The Executive Board of the General Association met December 17 with the Bethel Church, Newton county, and laid out the work for State Missions on the basis of \$1,800. Rev. Jas. E. Chapman, the faithful corresponding secretary for a number of years, resigned and Rev. J. W. Rooker was elected in his place. W. R. Allman was employed for half time to preach to Faulk Mill and Gichrist and Fortney's log camp, both places in Jasper county. All the applications of the churches for help were taken up and appropriations made. All the unfinished work was left to the corresponding secretary, J. W. Rooker.

W. R. ALLMON, Recording Secretary.

A DEARTH OF PREACHERS.

(By E. L. Wesson.)

Asaph wrote an excellent message when he penned the 74th psalm. The ninth verse contains a sad statement which just now seems specially applicable to conditions. It says, "There was no prophet." Spurgeon says of this verse, "Prophecy was suspended. No inspiring psalm or consoling promise fell from bard or seer. It is ill with the people of God when the voice of the preacher of the Gospel fails, and a famine of the word of life falls on the people."

Why such a condition as here described God only knows. Others may conjecture but He alone knows. From the human standpoint it would seem that the more indifferent and forgetful the people became the more prophets God would send, but it seems not to have been His way in this case.

First Samuel 3:1 also tells of a time when "there was no open vision," and Amos 8:11-12 tells of a time when there shall be "a dearth of hearing the words of the Lord."

We get into deep water here. Right now there is serious thinking among our greatest leaders over the scarcity of men entering the ministry, or claiming to be called to preach. The last Southern Convention appointed a commission to look into this condition and report, suggesting some remedy for the growing dearth.

The condition, that action of the convention, and this text have caused me to study the matter as best I can. There are two special things that impress me in connection with conditions today. One is the lack of old-time fervent pleading in prayer, both by the ministry and the laity. The other is the decreasing number of men who come to me saying, "I feel that I must preach." What connection there is between this lack of pleading in public prayer and the falling off in men who say that they must preach we can only think, but both are very manifest just now.

Mighty men in public prayer are exceedingly scarce today. This is true of both preachers and laymen. It seems that we have refrigerated our public prayers until there is little fervor in them. It used to be that laymen prayed with great earnestness and moving of heart, which moved even the hearts of sinners, but we seldom hear a layman pray with such fervor now. It seems, judging from the seeming lack of freedom, that our laymen are afraid to turn themselves loose when they pray; and most of us preachers pray as though our praying was just a part of the service that had to be. We all, as I see it, need to have poured out upon us "the spirit of grace and supplication."

The greatest difference manifested between the worship of today and some years ago is in the public praying. Praying used to be earnest pleading. Now it is, seemingly, mostly formal petition. We pray now much like our prayers were studied. We used to hear praying that seemed to be the pleading of moved hearts. Why this change I do not know, but it is very marked almost everywhere.

I have noticed this, as the heart-pleading in prayer seems to be giving way, the "woe is me if I preach not the Gospel" seems not to be so much felt. Doubtless there is as much praying now as ever in the past, but the manner of praying is markedly different. It is but seldom now, even in our great conventions and largest churches that the public prayer moves the hearts of the people, and if the hearts are not moved religion soon becomes a mere form.

I remember hearing Bro. Louis Ball pray at Blue Mountain until men and women were weeping all over the house. And I remember having heard Gen. M. P. Lowrey pray until the very place seemed sacred with the presence of God. And I heard Bro. L. P. Cossitt pray until numbers were rejoicing and a sinner said, "It does seem that any reasonable God would hear him." And I heard Bro. Lang Souter, a layman, pray until men and women broke out into sobbing and shouting, and sinners rose rejoicing in Christ

Jesus. There was no dearth of young men feeling that they must preach then. Rather there were so many of us that they hardly knew what to do with us. Our change is in the praying.

The preaching was not so smooth and easy-like then as it is today. The fire in the pew broke out in the pulpit and young men would seek their pastors and tell of their burdens about having to preach, and every one who began to preach had plenty of fire, of fervor, though often but little else.

Oh, my brethren! I am afraid that we preachers preach too long and pray too short, and that we preach too loud and pray too low, and that we tell God too much about things in general and plead too little, and that we repeat too much and weep too little. I fear this is true of all, myself included, both in our public and private praying. We seem to have lost the force of the admonition "fervent in spirit, serving the Lord." I believe that more old-time praying in the pew would put both more preachers and more power in the pulpit.

There is a strange statement in Hosea 4:9. It says, "There shall be, like people, like priest." Isn't that strange? We would have said, no "the preacher is the key to the situation," write it there shall be like priest, like people. But God knew better. There are but few preachers whose spirits are not affected by the people to whom they preach. A cold people will soon cool the ardor of most pastors. A worldly people will soon fill the preacher's head with thoughts of pleasure. A money making people will soon get the pastor to talking about "my rich members," and the big deals they make. I am not criticizing. I am looking at conditions as I see them. God pity us all.

We must remember that most preachers are called from among the masses of common people, and it is hardly to be expected that many will come from the churches if the prayers are refrigerated for days before being used. Jesus said, "Pray ye the Lord of the harvest that He will send forth laborers into His harvest." Let us quit telling God so much when we pray and plead with Him more for what we really want.

COUNTRY TRAVEL IN CHINA.

(J. F. Love, Cor. Secy.)

Our last travel note closed with our visit to Dalny, (Dairen), the port of departure from Manchuria. Leaving there Sunday night, November 3, we reached Chefoo the next morning and had the delight of meeting Dr. C. W. Pruitt and of having breakfast in the home of Brother John W. Lowe. We were much impressed with the first view we had of our compound in Chefoo. This is a point at which Southern Baptists have positioned our mission work in a way to command attention and respect. We will have more to say about this later as we are yet to hold our station conference at Chefoo. Immediately after breakfast we re-entered our boat and sailed for Tsingtao. From the deck of our ship as we left Chefoo we could see Mrs. Seaman's cottage on the high bluff overlooking the harbor. It was in this home that the missionaries found retreat during the Boxer slaughter. Farther along we passed the lonely island which alone furnished a resting place for the lamented Dr. John L. Holmes, our first missionary to Chefoo, who was foully murdered. The sea waves beat his requiem as they break upon the island, and to my ears they sound a call to Southern Baptists for reinforcement and compensation for his sacrifice by a larger Christian service in the land where he fell.

On our way from Chefoo to Tsingtao we had a stormy night and we suffered a wetting of clothes by a flood of water pouring in through the portholes. There was more seasickness but we will not tell who suffered it. A thousand and more Chinese laborers returning from work in Manchuria afforded opportunity for religious work which Brother Lowe did not despise. This consecrated Christian worker, so greatly beloved in America, never showed to so good advantage in my eyes as when he stood on the desk amidst

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the great host of unwashed coolies and preached Jesus to them. He received an attention which would scarcely be given a speaker by a similar class of American men under such circumstances. We yielded to the impulse and ventured to talk through Brother Lowe to these men and felt that it was a service worth while.

We arrived in Tsingtao shortly after midday and had time that afternoon to get some money and attend to other business matters. I may say parenthetically that this first draft made in China revealed to me the fact that Foreign Mission receipts must be greatly increased this year or another debt is inevitable. Formerly an American dollar was worth from \$2 to \$2.50 in Mexican dollars which are the standard coins of China. For American gold I got but \$1.15 per dollar in the local Tsingtao currency which can be used in that restricted area only. For China generally an American dollar now obtains but \$1.05 Mexican, so abnormal have exchange conditions become. This means that the expense of our work for China will almost be doubled this year. This takes no account of the increased cost of expansion of the work. Unless Southern Baptists get hold of this and with courage and determination meet the situation which is thus created more debt and disaster to our work are inevitable. In this connection let me say something about the expense of living. In addition to the drop in exchange with the Board is trying to correct by giving enough in American currency to guarantee the usual salary, the missionaries face at the same time a situation such as we have in America, namely: a great rise in prices of almost every article of food and clothing which they use. This is true both in Japan and China and brings hardship to the missionaries even after the Board has assumed the heavy burden of taking care of the disordered condition of exchange. I implore our leaders and people generally to take note of this critical situation which war times have created in our Far Eastern mission fields and help us avert a calamity.

In Tsingtao we had a delightful evening at the home of Brother George Sears, the son of our veteran missionary at Pingtu. He has married a charming American woman, has a good business position and a happy home and is giving one-tenth of his income to the Lord, and is greatly reinforcing the work of the missionaries.

Tsingtao, it will be remembered, was captured from the Germans by the Japanese early in the war. It is one of the most attractive cities in the East and is destined to have great influence upon Eastern affairs. The Japanese still hold the city and the colony from which the Germans were driven.

From Tsingtao we began our first experience in country travel in China. Brother Lowe had us in charge and after a short railroad ride we took "shantzas" and faced toward the country. A "shantza" is a sort of wicker-covered litter placed upon two poles about midway. This arrangement is saddled upon two mules, one in front and the other behind the litter. These mules have the usual mule characteristics with some more and are not trained to keep step. The Chinese road is first a curiosity, then an amazement, and always thereafter a provocation. For the greater part it is a ditch, the farmers throwing the dirt up on the land on either side, leaving a narrow ridge on each side along which traffic is conducted by the "shantza," or tandem carriage, the wheelbarrow and donkeys, saddle-packed. These mules have a propensity for risks. They seek the narrowest place they can find to walk on and very frequently this is a ledge of land thrown up along the river bank. After riding on my nerves for some time, I remarked to a friend that I thought if one of these mules came to a creek and found a bridge and skinned log across it he would take the skinned log. However, we have had two days of "chantza" riding, the first to Pingtu and the other from Pingtu to Laichowfu, and we live to tell the tale, no broken

bones reported and all are glad to have had the experience.

I would advise all tourists to get away from the railroads and see China as she is, untouched by modern ideas, reforms and inventions. Some of the strange scenes which in the rural districts attract attention and give pathos to one's broodings are the funeral processions and the wailing mourners which one meets, the paper horses and other paraphernalia to be burned at the graves and offered at the shrine, the astonishing number of graves which are scattered irregularly over the best farm lands and which at first one takes to be huge potato hills. The Chinese require several times the amount of ground for a grave that is required in America, and the size of the cone-shaped mound that is piled above the body seems to be determined by the measure of one's respect for the dead. It is a serious question as to how long China can feed her population with the rapidly multiplying number of new graves, the haphazard way with which they are scattered over the little farms and the amount of ground they exempt from cultivation.

We arrived at Pingtu about 9 o'clock at night, having bribed the muleteers, being induced to do this after we had been informed that 30,000 robbers were operating in this province of Shantung, and that numerous individuals had been carried into the mountains and held for ransom. One of the delightful experiences of this trip was the coming of Brother Connely about 12 miles out from Pingtu to meet us and escort us into the city. We were entertained at Dr. Yocum's where we found a warm hospitality and such a welcome as only these missionaries give friends from the homeland. Our veteran missionary, the beloved Dr. Sears, was away on a furlough but the fruits of his long service are everywhere evident. We had the pleasure of looking over the plants and the work of the several Baptist institutions in Pingtu, the Effie Sears Memorial School for Girls, the Pingtu Industrial Institute, a school for boys, and the Oxner Memorial Hospital. Mrs. Connely, the daughter of Dr. Sears, and a most capable and devoted missionary, showed us the buildings of the girls' school and treated us to a calisthenic drill by the girls which was both highly creditable and greatly enjoyed. Dr. David Bryan the head of the industrial institute, showed us through the school and the workshop where the boys are making stoves which have a growing popularity in North China, where fuel is scarce and this economical "fire place" is a benediction to the people. Dr. Yocum and Miss Jones allowed us to look in upon their worship and some of the patients. The hearts of Southern Baptists have many times been touched with the recital of how the lamented Dr. Oxner laid down his life as the price of his devotion to the suffering multitudes of China, and the failure of his brethren and sisters at home to provide for him the necessities for which he and Dr. Willingham pled. It will surprise many when I tell my readers that notwithstanding the sad lesson which our neglect in the case of Dr. Oxner has taught us we are now allowing Dr. Yocum to do his work in this severe Northern climate without heat, even in his operating room. I would, even in these travel notes, appeal to men and women of comfort in the homeland to exercise their Christian compassion and help the Foreign Mission Board relieve this and other equally distressing situations which we are finding on the mission fields. The Foreign Mission Board makes no fictitious appeals to Southern Baptists for money. If the Board has erred, it has erred in the opposite direction, namely: in that it has not harrowed the hearts of our people with distressing needs as they actually exist.

The church at Pelahatchie on last Sunday decided to put on a budget of \$1,200, one-third of it for benevolence and two-thirds for local expenses. They purpose to locate a pastor among them for half time, co-operating with some nearby field. This will be a big advance on the previous year's work, but they are capable and plucky.

BOOK REVIEWS.

MY GALAHAD OF THE TRENCHES.

Lord Tennyson's Sir Galahad of King Arthur's court of the long ago, was a Knight without fear and without reproach. Of like knightly quality of soul is the young American officer, Lieut. Vinton Adams Dearing, whose letters we read in the recent book, "My Galahad of the Trenches," published in loving memory by his mother, Mrs. Mary Hinckley Dearing. She gives in the brief twenty pages of the introduction, a sketch of the life which began in Yokohama, Japan, as a missionary's son, and ended at the second battle of the Marne, twenty-two years later, July 18th, 1918, a great day of victory. The sweetness, sincerity and truth which marked his early life, and the love upon which the mother dwells with tenderness show themselves clearly in his letters. Lt. Dearing was one of many sons of America who went to France to lay down all that their life had held of value, and finally that life itself, dying, as they had lived, victoriously. His letters written during the six months which were his allotted time in France, to the dear mother and two friends, breathe an ardent and earnest affection; they show his thorough knowledge of the high purpose for which our soldiers went to war; they recount, but with modest brevity, duty done and honors won. All who have given their sons at the call of the nation and humanity, will appreciate this young life completed on the field of honor and will value also the brave spirit of the American mother whose son he was. The book is published by Fleming H. Revell, New York and Chicago.

POINTS FOR EMPHASIS.

One of the best of the little books that are published for the use of those who have not the time for working out for themselves the teaching of the Sunday School lessons is "Points for Emphasis," by Dr. Hight C. Moore, a vest pocket commentary on the International Sunday School Lessons for 1919. Each lesson is treated briefly under the following headings: Lesson Setting and Survey, Lesson Text and Outline, Notes Analytical and Expository, The Lesson of the Lesson, Gold in the Golden Text, Glimpse of the Larger Lesson, Additional Material for Teachers, Departmental Topics. All this may be readily and rapidly studied, yet is so succinctly written that the student obtains from it a good knowledge of the lesson. The book is issued by the S. S. Board of the Southern Baptist Convention, Nashville, but we are glad to say that we have at our office, Daniel Building, Jackson, a supply for the use of our patrons. The price is thirty cents.

(Continued from page five)

11:20. The Place of Christian Education in the Southern Baptist Mission Program—A. C. Cree, D.D., Corresponding Secretary Mission Board Georgia Baptist Convention, Atlanta, Ga.

Afternoon.

2:30. Should Federal and State Scholarships Become Available for Denominational Schools—S. E. Bradshaw, Ph.D., Acting President Furman University, Greenville, S. C.

3:10. What Steps Should Be Taken to Make Our Denominational Schools More Strictly Christian—J. W. Gillon, D.D., Corresponding Secretary State Mission Board of the Tennessee Baptist Convention, Nashville, Tenn.

3:50. How to Make Christian Education Day More Effective—Hight C. Moore, D.D., Secretary Southern Baptist Convention, Nashville, Tenn.

Sunday Morning (Baptist pulpits to be supplied by visitors.)

Sunday afternoon. Mass meeting.

Address—W. J. McGlothlin, Ph.D., D.D., LL.D., Southern Baptist Theological Seminary, Louisville, Ky.

Address—Rufus W. Weaver, D.D., President Mercer University, Macon, Ga.

Mississippi Woman's Missionary Union Page

President—Mrs. A. J. Aven—Clinton
 Vice-Presidents—Mesdames A. K. Godbold, Martin Ball,
 Wm. B. Jones, E. K. Lide, Jas. Champlin, L. L. Tyler,
 Central Committee—Mesdames L. M. Hobbs, I. P. Trotter,
 McDonald Watkins, A. H. Longino, P. B. Bridges,
 J. L. Johnson, Jr., Rhoda Enochs, Miss Nell V.
 Bullock.
 Corresponding Secretary-Treasurer—Miss M. M. Lackey
 Jackson.
 Recording Secretary—Miss Fannie Traylor—Jackson
 Young People's Leader—Mrs. Edgar Goldbold—Jackson
 College Correspondent—Miss Mary Ratliff—Raymond
 Training School Trustee—Mrs. H. L. Martin, Indianola
 Margaret Fund Trustee—Mrs. W. J. Davis—Jackson
 Church Building Loan Fund—Mrs. C. Longest—Oxford
 Personal Service Leader, Mrs. Jefferson Kent, Forest
 Editor W. M. U. Page—Miss M. M. Lackey—Jackson

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent to Miss M. M. Lackey.



MISS LOTTIE MOON.

This year we term our Christmas Offering, "Lottie Moon." When we have the ingathering program there will be read a leaflet "The Life of Miss Lottie Moon," written by Miss Eliza Broadus. It is our privilege today to present a picture of this beloved Missionary, whose life can but be a growing inspiration in the lives of all who know of her and her great work.

CONTRIBUTIONS TO DR. E. Z. SIMMONS' PORTRAIT.

Below we give the contributions sent in for the portrait of Dr. Simmons which we as a State W. M. U. are presenting to our Training School in Louisville, Ky. It will be remembered that our missionary, Pearl Caldwell, introduced a resolution at our last state meeting that Mississippi W. M. U. so honor herself as to make this presentation. The portrait is said by those who knew Dr. Simmons to be very life-like. The work is excellent. The inscription on the portrait reads thus: Dr. E. Z. Simmons, "Father of the Training School," presented by the W. M. U. of Mississippi.

The fund given is credited to the association rather than to individuals, because we agreed to secure the sum from our associations. The reason that all did not have a part is due to the fact that so many associations were called off on account of influenza.

Aberdeen Association	\$ 5.10
Central Association	13.50
Bogue Chitto Association	2.50
Columbus Association	15.98
Chickasaw Association	2.50
Copiah Association	5.50
Chickasawhay Association	3.00
Deer Creek Association	21.90
Gulf Coast Association	4.90
Hopewell Association	2.50
Jeff Davis Association	1.75
Lawrence County Association	2.50
Lincoln Association	5.00
Lebanon Association	9.93
Montgomery Association	4.00

Rankin Association	3.69
Jones Association	3.00
Tishomingo Association	15.00
Sunflower Association	7.20
West Judson	1.00
Yazoo Association	2.00
Zion Association	3.15

Total Receipts ----- \$136.20
 Cost of portrait, \$125.00; name plate, \$4.00,
 shipping (not yet known.) Whatever is left over
 will be transferred to Training School.

Gratefully,

MISS DIXON LEAVES US.

The following, clipped from the Minutes of the Executive Committee, which met in Baltimore, December 4th, will bring regret to the entire sisterhood of the W. M. U.

All who have had the privilege of knowing Miss Dixon, even so slightly have realized what a rare combination worker we had in her. But like our executive committee we send her forth to her present chosen work with every good wish for a "bon voyage."

"To the Executive Committee of the Woman's Missionary Union:

"I have this month received an appointment for work in France in connection with the Young Woman's Christian Association. I realize the great importance of our work for the young people in the homeland and am proud and happy to have had a share in it during the two years I have been with the Union. I feel that the work overseas offers an opportunity not only for a year's service in France but for a year that will make me able to do a better work here on my return. I, therefore, feel that I must offer my resignation as secretary of the Young People's Department to take effect January 1st, 1919. The past two years have been full of joy to me in this work and I have a deep desire to express to all my appreciation for the help and the friendship that have been so beautifully given to me."

MARY FAISON DIXON.

Much appreciation of Miss Dixon's rare service, her valuable contribution to our work, her cultured mind was expressed by the committee. In releasing her for work in France the hope that, when this service is rendered, we may renew our happy relations with her could not find expression, although, not to hamper her or the Union, her resignation was accepted.

Mrs. Grady moved that the work of the Young People's Department be arranged for by the Young People's Committee in consultation with Miss Dixon before she leaves.

MISSIONARY ANDERSON'S DEATH.

The girls who were in the Training School with dear Minnie Middleton are sorrowful indeed with her these sad days. She married Mr. Anderson shortly after her splendid helpful tour of our colleges in this state some three years ago. They sailed immediately for China; and there he was drowned on Nov. 21.

A personal letter from our missionary in Shanghai says the body had not been found after two weeks search.

We are so thankful that in her great bereavement her special chum of Training School days, Pearl Johnson, could go to her. They labor in nearby but separate fields in China.

Beloved, let us all specially remember her during our Week of Prayer.

CHANGES IN OUR W. M. U. CONSTITUTION.

At the last meeting of the central committee some changes in our State Constitution were recommended to meet present conditions. As per the Constitution, these changes will be printed on this page next week. Your especial attention is called before hand to this important phase of our work, that you may read the suggested changes carefully. The matter will be brought before our State Meeting in April.

Dear Friend:

The following splendid article I failed to get to Home and Foreign Fields in time to have it pub-

lished in the January issue. I cannot tell you how I regret this for Mrs. Willingham made a special effort to write it for us. Will you not publish it in your state paper so that the societies may have it for use with Tuesday's program of the January Week of Prayer? Please call the societies' attention to its use.

KATHLEEN MALLORY.

THE WORK OF CHRISTIAN WOMEN IN JAPAN
(By Mrs. Calder Willingham.)

In Japan, as in all countries, women have a large share in telling the glad news of salvation to those who have it not. This is done by individual efforts, by small local organizations and by national organizations. The two most important of the national organizations are the Y. W. C. A. and the W. C. T. U.

The Y. W. C. A. has its headquarters in Toyko, with twelve secretaries, ten of whom are Japanese women. Classes for Bible study, for sewing, cooking, singing and flower arrangement, Sunday schools, kindergartens and Travelers' Aids for young women traveling alone are some of the means used for helping the women and girls.

The W. C. T. U. has had remarkable growth. Mrs. Yajima, the president, is 85 years old but, in spite of her age, she is actively engaged in the work so dear to her heart and to which she freely gives all her time. Two periodicals, The Woman's Herald and a paper for children, are published by the Union. One of the most helpful activities of the Union is the maintenance of a Rescue Home in Towyo. Into this home women are received, lovingly shown the way of life and taught some respectable occupation by which they may earn a living. The results are gratifying.

Missionaries were the promoters of both of these organizations. They still render much help, financial and executive, but more and more the Japanese are assuming responsibility.

The women's societies in the local churches are doing much for their sisters in heathen darkness. The Christian women band themselves together to work and pray for the salvation of others. In this the missionary is of great help by her encouragement, her suggestions and her prayers. She leads in the work without seeming to do so. The Christian women visit the non-Christians, win their friendship by kindness, invite them to the services and try to show them the joy and blessedness of the Christian life. Much personal service is done; in time of sorrow or distress the Christian women are particularly kind to their non-Christian friends. Frequently when a person is being examined for church membership the question "What first led you to become interested in Christianity?" is asked, and in many cases the answer is "The great kindness of Christian people impressed me so that I wanted to find out more about their religion."

In the important work of teaching children in Sunday Schools women have a large share. In this work, too, the missionary helps, by organizing Sunday Schools, by suggestions to the teachers, by providing books and suitable literature and in other ways.

Some of the women who are Christians feel that they want to consecrate their entire time to soul winning, so they become Bible women or women evangelists as they are called in Japanese. Training Schools for Bible women are maintained by various denominations. Usually a missionary is in charge with a competent force of Japanese teachers. In these schools women are given thorough courses in Bible study and Sunday School methods and training for evangelistic work. After graduating, the Bible woman is associated with a missionary in doing house to house visiting and Bible teaching, in Sunday Schools and classes for women and girls, in every way possible striving to build up the Master's work.

Let us pray more earnestly for our sisters in Japan. Let us pray that they may be more and diligent in helping those around them to know the one true God and His Son, our Savior.

Resolutions passed by the Sunday School of the First Baptist Church of West Point, Miss., at a regular meeting on Sunday the 22nd day of Dec., 1918, which resolutions, upon motion were unanimously adopted.

Whereas, J. D. Johnson, our efficiency secretary, for a period of more than twenty years, was removed by death from the scene of his earthly duties on the 14th day of Dec., 1918; Now, therefore, be it resolved by the Sunday School of the First Baptist Church of West Point, Miss.: That we recognize in the death of our brother, J. D. Johnson, that not only the Sunday School, but the church, and the city of West Point have suffered an irreparable loss. For twenty years, and more, he has discharged faithfully and efficiently the duties of the office of secretary of our Sunday School with a fidelity rarely found. He was always at his post of duty, ready to do, and perform with the greatest cheerfulness every and all of the duties connected with his office, and all of the duties connected with the welfare of the Sunday School.

His faithfulness to duty and to his God, was not alone manifested, in the performance of his duties as Sunday School secretary, but in every phase of our church and denominational work. He was ready always, to give his time and means to further the cause of righteousness. He never turned a deaf ear to suffering and want.

In his daily business walks, he was untiring in his energy and zeal, and the same faithfulness, that he carried into his Master's cause, he took into his daily business life.

He will be missed in the Sunday School, the Church and the business circles of the city of West Point, but his life, full of usefulness, and characterized by such faithfulness, will be an inspiration to those of his co-workers and friends whom he has left behind.

To his bereaved family, to whom he was so faithful, kind and devoted, we extend our heartfelt sympathy and commend them to Him, who is a rewarder of those, who are faithful and diligent in His business. His family may feel sure that while his going makes a vacancy, in the home circle, a loss to his Sunday School and church, and the business interests of our city yet we know he is a gainer by the change, and that some bright happy day they may feel assured there will be a glad reunion in the land of love and light, where the sorrows of earth do not come.

Resolved, further, that a copy of these resolutions be spread upon the minutes of the West Point Baptist Sunday School. A copy sent to his family and another to the papers of the city and the Baptist Record at Jackson, Miss.

Respectfully submitted,
W. H. VANLINDINGHAM,
GEO. H. BRUNSON,
T. C. KIMBROUGH,
Committee.

Aches and Pains of rheumatism are not permanently, but only temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease?

WOODVILLE.

It is now almost twelve months since the writer became pastor of the church at this place. We have labored under serious difficulties. But with the Lord's help, we have made steady advances for His glory. Last April we adopted a single financial budget for current and general denominational expenses. This after we had already contributed more than \$100.00 for Home and Foreign Missions. The amount pledged seemed large for our little band. But with our faith in God and our hearts in our work, we set ourselves to the task with no thought of failure. And we have succeeded gloriously.

But that is not all. During my absence, while on a brief visit to the old home following the meeting of the Baptist Convention of Meridian the church met December 1st, and honored me by calling me, unanimously to continue as their pastor for another year. They also very generously and graciously pledged themselves to do even large things in the future.

Of course I am planning to stay with them, since this has been made possible through the generous donation of the Convention Board to this field. I have had no intention of leaving this heroic church at this time, if it was made possible for me to remain with them. Their love and loyalty are the delight of their pastor's heart. Their hearty co-operation has made his work pleasant. And then, they are constantly showing their appreciation of the pastor and his wife, by doing little deeds of kindness and helpfulness, of which we sincerely hope to prove ourselves worthy.

And what is said of the Woodville church, may be said of the two country churches also, to which I preach in connection with the work here. They have wrought well, considering the difficulties under which they are laboring. And so, we turn our faces to the future with prospects as bright as the promise of God.

Wishing the Record force, our secretaries, missionaries and all Record readers a happy and prosperous New Year, I am,

Yours in Christ's services,
D. W. McLEOD.

Dec. 20, 1918.

DEAR LITTLE AMERICAN CHILD:

I am a little Armenian boy. Last year I was very little and thin, for I had had no food to make me grow. I had no mother, and no home. I was always cold and hungry and frightened. I had wandered, even in the dark night, with some other children because I was afraid to be alone. We went on, and on, looking always for something to eat.

One cold day, we saw some houses, far off. It was the town of Bethlehem. We were afraid to go too near, but a woman came down the road to meet us. She took me up in her arms. I found a place on her shoulder for my head and went to sleep. When I woke up, we were all in a warm stable. There were no horses or cows there, because it had been made into a place for children like me. Everywhere there were little white beds. The woman held me close to her while I drank all the warm milk there was

in a big bowl. Then she wanted to put me into one of the little white beds. I cried, and would not take my arms from around her neck, so she put a warm blanket around me and rocked me. She sang and talked softly to me.

"Long, long ago," she said, "another little boy came to Bethlehem and this is his birthday. It was crowded that night, as it is now, and a woman held him in her arms, in a stable, as I am holding you. His name was Jesus. The children in America know about Jesus, and for his sake they have sent these beds, and this warm milk, and me, to find you and hold you close. It is their birthday present to Jesus."

Thank you, little American. Your present has lasted all the year. I have good things to eat every day, and I never feel afraid. See my picture! I am a big, well boy. My eyes are sorry, because I know that a great many children are still walking, walking, frightened and cold, looking for their mothers.

Will you send presents to them, this Christmas? You will, because you love the baby Jesus.

VARTAN.

RAYMOND, MISS.

The Lord has blessed us with 35 accessions to our church here this year; 25 by letter, and 10 by baptism. The church met all apportionments and now at the close of the year purchases a good pastor's home and raises pastor's salary for next year. "To Him be glory, praise and honor."

BETHESDA.

Bethesda Church closes her year's work for the Lord with bright hopes for the future, having baptised 11 into her fellowship and met all apportionments and contributed to benevolences and home uses in addition and a raise in pastor's salary. "The Lord hath done great things for us whereof we are glad." Pray for us. Sincerely,

G. H. SUTTLE, Raymond.

WONDERFUL EGG PRODUCER

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flocks and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9251 Reefer Bldg., Kansas City, Mo., he will send you a season's supply of "More Eggs" Tonic for \$1.00 prepaid. So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Adv.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

COLDS AND GRIPPE YIELD
TO CALOTABS OVERNIGHT

To break up a cold over night or to cut short an attack of influenza, gripe, physicians and druggists are now recommending Calotabs, the new nausealess calomel, that is purified from all dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old style calomel, heretofore recommended by all physicians.

One Calotab on the tongue at bed time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with eating, work or pleasures. Next morning your cold has vanished and your whole system feels refreshed and purified. Calotabs is sold only in original sealed packages, price thirty-five cents. Recommended and guaranteed by all druggists. Your money back if you are not delighted.—adv.

TREMENDOUS VALUE FOR 15c

The Pathfinder, Leading Weekly Magazine of Nation's Capitol, Makes Remarkable Attractive Offer. Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 172 Douglas St., Washington, D. C., will keep the whole family informed, entertained, helped and inspired for the next three months.

A SLIP OF THE KNIFE

resulting in an injured finger, a stubbed toe, a splinter or any other of the numberless petty injuries that are likely to happen any day, may not seem serious at first but when neglected and aided by the careless touch of a dirty hand may become infected and develop into an ugly sore and blood poison. Don't play with fate. Apply Gray's Ointment immediately and freely in all skin injuries. It gives immediate relief, soothes the pain, wards off blood poison and immediately begins its healing effect. Its constant use for ninety-nine years has made it a family word in every household. Ask your druggist or write W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., for sample.

AGENTS WANTED for General March's Authentic "HISTORY OF THE WORLD WAR," 750 pages, 200 illustrations. Fastest selling book ever published. Act at once and make \$25.00 a day. Best terms. Outfit free. MEAD PUBLISHING CO., MIDDLE TOWN, N. Y.



BELL'S
FOR INDIGESTION

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

50c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

Mississippi Baptist State Convention Budget for 1919

Total Budget to be Raised \$235,000.00

To Be Divided as Follows:

State Missions	25 per cent	\$58,750.00
Home Missions	22 per cent	\$51,700.00
Foreign Missions	26 per cent	\$61,100.00
Ministerial Relief	3 per cent	\$4,700.00
Christian Education	12 per cent	\$28,200.00
Orphanage	8 per cent	\$18,800.00
Hospitals	5 per cent	\$11,750.00

The Apportionment.

We are publishing in this issue of The Record the distribution of the above budget among the associations and churches of the state. The object of the apportionment is to show at the beginning of the Convention year how the common task may be equalized by each and every church assuming its reasonable share of the total amount to be raised. The apportionment is valuable only to the extent that the churches assume to raise the amount asked of them.

The Apportionment a Minimum Task.

It must be borne in mind that the apportionment to each church is the minimum amount that church is expected to raise. The total state budget is small when you come to think of the large number of churches and the great host of Baptists in Mississippi. But to raise even \$235,000.00 will require a definite effort on the part of every pastor, every church, and every church member.

The increase in the budget over last year was due mainly to the large increase in the Home and Foreign Mission program of the Southern Baptist Convention. It will be seen that 73 per cent. of our budget this year is for State, Home and Foreign Missions.

The Budget Distribution.

Instead of showing the percentage distribution of the apportionment of each church to the different objects in the budget, we are publishing only the total apportionment of each church for all causes. However, we are printing opposite this comment a "Table of Distribution" which will show at a glance the distribution of any given amount to the different objects named in the budget. By reference to this table you can see the amount of your apportionment that will go to any one of the seven objects cared for in the budget.

A Word to the Pastors.

Please take up with your churches at the earliest possible time the matter of the apportionment and get them in conference to commit themselves to raise during the year the amount asked of them. Whatever plan the church may have for raising the money, it is highly important that each church raise the amount of its apportionment, to be remitted to the Convention Board office for credit on "the budget." When at all possible the church should make monthly remittances.

As soon as your church has voted to raise its apportionment, we are anxious for every church in the state to put in operation the whole budget system—not partially, but wholly. Write for literature on the subject and call for help if you need it.

As soon as your church has voted to raise its apportionment, please notify the Board office.

TABLE OF DISTRIBUTION

MISSISSIPPI BAPTIST STATE CONVENTION BUDGET.

for 1919

A FORMULA FOR DISTRIBUTING BUDGET FUNDS

AMOUNT	DISTRIBUTION						
	State Missions	Home Missions	Foreign Missions	Ministerial Relief	Christian Education	Orphanage	Hospitals
\$ 20.00	\$ 5.00	\$ 4.40	\$ 5.20	\$.40	\$ 3.40	\$ 1.60	\$ 1.00
25.00	6.25	5.50	6.50	.50	3.00	1.25	1.25
30.00	7.50	6.60	7.80	.60	3.60	1.40	1.50
35.00	8.75	7.70	9.10	.70	4.20	1.50	1.75
40.00	10.00	8.80	10.40	.80	4.80	1.60	2.00
45.00	11.25	9.90	11.70	.90	5.40	1.75	2.25
50.00	12.50	11.00	13.00	1.00	6.00	1.80	2.50
55.00	13.75	12.10	14.30	1.10	6.60	1.90	2.75
60.00	15.00	13.20	15.60	1.20	7.20	2.00	3.00
65.00	16.25	14.30	16.90	1.30	7.80	2.10	3.25
70.00	17.50	15.40	18.20	1.40	8.40	2.20	3.50
75.00	18.75	16.50	19.50	1.50	9.00	2.30	3.75
80.00	20.00	17.60	20.80	1.60	9.60	2.40	4.00
85.00	21.25	18.70	22.10	1.70	10.20	2.50	4.25
90.00	22.50	19.80	23.40	1.80	10.80	2.60	4.50
95.00	23.75	20.90	24.70	1.90	11.40	2.70	4.75
100.00	25.00	22.00	26.00	2.00	12.00	2.80	5.00
125.00	31.25	27.50	32.50	2.50	15.00	3.50	6.25
150.00	37.50	33.00	39.00	3.00	18.00	4.20	7.50
175.00	43.75	38.50	45.50	3.50	21.00	4.90	8.75
200.00	50.00	44.00	52.00	4.00	24.00	5.60	10.00
225.00	56.25	49.50	58.50	4.50	27.00	6.30	11.25
250.00	62.50	55.00	65.00	5.00	30.00	7.00	12.50
275.00	68.75	60.50	71.50	5.50	33.00	7.70	13.75
300.00	75.00	66.00	78.00	6.00	36.00	8.40	15.00
325.00	81.25	71.50	84.50	6.50	39.00	9.10	16.25
350.00	87.50	77.00	91.00	7.00	42.00	9.80	17.50
375.00	93.75	82.50	97.50	7.50	45.00	10.50	18.75
400.00	100.00	88.00	104.00	8.00	48.00	11.20	20.00
500.00	125.00	110.00	130.00	10.00	60.00	14.00	25.00
600.00	150.00	132.00	156.00	12.00	72.00	16.80	30.00
700.00	175.00	154.00	182.00	14.00	84.00	19.60	35.00
800.00	200.00	176.00	208.00	16.00	96.00	22.40	40.00
900.00	225.00	198.00	234.00	18.00	108.00	25.20	45.00
1000.00	250.00	220.00	260.00	20.00	120.00	28.00	50.00
1500.00	375.00	330.00	390.00	30.00	180.00	42.00	75.00
2000.00	500.00	440.00	520.00	40.00	240.00	56.00	100.00
3000.00	750.00	660.00	780.00	60.00	360.00	84.00	150.00

APPORTIONMENT

Aberdeen Association.			Bogue Chitto Association.			Carey Association.		
Algoma	\$ 200.00		Balachitto	\$ 200.00		Dry Fork Union	\$ 60.00	
Amory	900.00		Bogue Chitto	340.00		Gloster	450.00	
Bigbee	125.00		Bluff Springs	40.00		Hamburg	225.00	
Beuna Vista	75.00		Fernwood	500.00		Morgan's Fork	85.00	
Central Grove	250.00		Friendship	200.00		McCall's	200.00	
Graham	60.00		Holmesville	120.00		Natchez	800.00	
Center Hill	60.00		Johnston	150.00		Pioneer	80.00	
Hebron	60.00		Magnolia	1000.00		Providence	80.00	
Houlka	500.00		McComb, First	2500.00		Roxie	250.00	
Houston	1500.00		McComb, East	500.00		Rosetta	75.00	
Macedonia	50.00		McComb, South	500.00		Spring Hill	125.00	
Mt. Olive	50.00		Mt. Pleasant	225.00		Union	85.00	
Nettleton	250.00		Mt. Zion	300.00		Woodville	500.00	
New Salem	50.00		Navilla	40.00				
Okolona	1200.00		Osyka	500.00				
Pleasant Grove	50.00		Shady Grove	125.00				
Pleasant Hill	80.00		Silver Springs	250.00				
Pleasant Ridge	50.00		Summit	750.00				
Parkersburg	50.00		Tangipahoa	200.00				
Pontocola	50.00		Thompson	125.00				
Pontotoc	1800.00		Union	40.00				
Providence	150.00							
Schooner Valley	50.00							
Shannon	500.00							
Shiloh	50.00							
South Okolona	50.00							
Smithville	120.00							
Toxiah	175.00							
Troy	125.00							
Van Vleet	100.00							
Verona	500.00							
Woodland	200.00							
Prospect	50.00							
New Prospect	50.00							
Bay Springs Association.			Calhoun Association.			Central Association.		
Antioch	\$ 50.00		Antioch	\$ 50.00		Anding	\$ 100.00	
Bay Springs	750.00		Antioch (2)	50.00		Bentonia	100.00	
Bethel (N)	500.00		Banner	75.00		Bethesda	150.00	
Bethel (S)	50.00		Bethel	50.00		Bethlehem	350.00	
Concord	50.00		Big Creek	50.00		Beulah	125.00	
Clear Creek	50.00		Calhoun City	500.00		Bomar Avenue	350.00	
Decatur	50.00		Clear Springs	50.00		Brandon	400.00	
Ebenezer	50.00		Concord	100.00		Canton	900.00	
Eden	50.00		Derma	150.00		Center Ridge	50.00	
Fellowship	300.00		Dividing Ridge	50.00		Chapel Hill	75.00	
Lake Como	100.00		Drivers Flat	50.00		Clinton	1800.00	
Liberty	50.00		Duncan Hill	50.00		Concord	100.00	
Louis	150.00		Elam	150.00		Edwards	400.00	
Mossville	125.00		Friendship	75.00		Flora	900.00	
Mt. Vernon	100.00		Gaston Springs	40.00		Hebron	250.00	
Montrose	75.00		Hebron	40.00		Jackson, First	5000.00	
Newton	900.00		Hopewell (P)	75.00		Jackson, Second	3800.00	
New Home	50.00		Hopewell	50.00		Jackson, Griffith Memorial	300.00	
Poplar Springs	200.00		Liberty	75.00		Jackson, Davis Memorial	500.00	
Randall Hill	50.00		London Hill	50.00		Learned	175.00	
Stringer	50.00		Macedonia	100.00		Liverpool	75.00	
Sylvarena	300.00		Meridian	100.00		Lula	125.00	
Vernon	75.00		New Liberty	75.00		Macedonia	75.00	
Ted	75.00		Old Town	60.00		Madison Station	100.00	
Union Seminary	50.00		Pilgrims Rest (Y)	50.00		McIntosh	75.00	
Rose Hill	50.00		Pilgrims Rest	75.00		Mt. Pisgah	200.00	
			Pleasant Ridge	75.00		New Salem	125.00	
			Pine Grove	50.00		Oak Grove	50.00	
			Pine Valley	50.00		Oden	80.00	
			Pittsboro	200.00		Palestine	225.00	
			Parker	50.00		Providence	75.00	
			Poplar Springs	125.00		Raymond	500.00	
			Providence	50.00		Reganton	125.00	
			Midway	100.00		Rocky Springs	50.00	
			Mt. Comfort	50.00		Salem	200.00	
			Mt. Tabor	50.00		Sartoria	100.00	
			Mt. Moriah	50.00		Terry	600.00	
			Rock Mount	50.00		Utica	600.00	
			Shiloh	50.00		Yazoo City	750.00	
			Chiloh	300.00		Franklin	75.00	
			Sarepta	300.00		Riverside	100.00	
			New Elbethel	100.00		New Hope	100.00	
				50.00				
Bethel Association.								
Bethel	\$ 50.00							
Enon	50.00							
Good Hope	50.00							
Military	50.00							
Mt. Zion	50.00							

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To make this splendid cough syrup, pour 2½ ounces of Pinex into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, you get a full pint—a family supply—of much better cough syrup than you could buy ready-made for three times the money. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its prompt healing effect upon the membranes. To avoid disappointment ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

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Benoit	300.00	Springfield	75.00
		Tuscola	50.00
		Thomastown	125.00
		Wake Forest	50.00
		Walnut	250.00
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Biloxi, Second	50.00	Cedar Grove	50.00
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Gainesville	50.00	Cynth	50.00
Galliee	50.00	Crane Creek	75.00
Gulfport, First	1200.00	Darby	80.00
Gulfport, Second	200.00	George Ford	50.00
Handaboro	150.00	Harmony	150.00
Lake Shore	100.00	Henley Field	75.00
Legtown	150.00	Juniper Grove	100.00
Wade	50.00	McNeil	75.00
Lyman	150.00	Olive	75.00
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Shiloh	50.00	Zion Hill	80.00
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Vancleave	150.00	Hillsdale	50.00
Iawana	50.00	Steep Hollow	50.00
Trinity	50.00	Westonia	75.00
		Kila	175.00
		New Palestine	75.00
			\$3245.00
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Bethel	\$ 50.00	Bethlehem	\$ 75.00
Camden	250.00	Branch	85.00
Carthage	100.00	Clifton	80.00
Cedar Grove	50.00	Forest	1250.00
Cross Roads	80.00	Hillsboro	80.00
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Mt., Zion	100.00		
Midway	75.00		
New Hope	75.00		
New Providence	50.00		
Pleasant Hill	80.00		
lymouth	50.00		

Mt. Olive	100.00	Mt. Olive	60.00	Wellman		100.00
Oak Grove	125.00	Mt. Vernon	80.00	Union Hall		150.00
Pleasant Ridge	50.00	New Hope	125.00	Dunsmuir		80.00
Ridge	80.00	Oak Grove	450.00	Mission Hill		80.00
Pulaski	75.00	Poplar Springs	150.00			
Springfield	175.00	Salem	100.00			
Steele	80.00	Russell	100.00			
Hebron	50.00	Toomsaba	100.00	Antioch	Louisville Association.	\$7485.00
		Kewanee	200.00	Bethel		\$ 50.00
		Pleasant Hill	50.00	Concord		125.00
Jefferson Davis Association.	\$3935.00			Chestnut Grove		175.00
Antioch	\$ 200.00			Calvary		75.00
Bethany	250.00	Lawrence County Association.	\$11440.00	Evergreen		300.00
Carson	100.00	Antioch	\$ 85.00	Enon		50.00
Ebenezer	175.00	Arm	100.00	Elim		150.00
Hebron	500.00	Bethel	80.00	Good Hope		100.00
Oak Grove	150.00	Bismark	50.00	Hopewell		100.00
Hepzibah	200.00	Calvary	400.00	Hope		100.00
Prentiss	750.00	Crooked Creek	175.00	High Point		50.00
Phalti	150.00	Carmel	80.00	Harmony		100.00
Society Hill	200.00	Hathorn	175.00	Liberty		60.00
Victory	75.00	Jayess	100.00	Louisville		150.00
Whitesand	450.00	Monticello	400.00	Lookfoma		1000.00
Basfield	325.00	New Zion	80.00	Mt. Carmel		50.00
		New Hebron	500.00	Murphy's Creek		400.00
		New Hope	50.00	Morgan's Chapel		75.00
Jones County Association.	\$3525.00	Oma	100.00	Mt. Pleasant		200.00
Bethlehem	\$ 50.00	Oakvale	100.00	Noxubee Hill		75.00
Beulah	50.00	Providence	125.00	Noxubee		50.00
Centerville	100.00	Shiloh	100.00	Oak Grove		50.00
Corinth	75.00	Smith's Ferry	100.00	Paltsburg		100.00
Ellisville	500.00	Silver Creek	100.00	Poplar Flat		125.00
Fellowship	75.00	Sontag	250.00	Philadelphia		100.00
Fairfield	75.00	Tilton	50.00	Ruhama		500.00
Harmony	50.00			Shiloh		50.00
Heidelberg	200.00	Leaf River Association.	\$3200.00	Salem		125.00
Indian Springs	100.00	Fellowship	\$ 60.00	Stalo		50.00
Kingston	400.00	Leaf	30.00	Singleten		50.00
Laurel	3500.00	Leakesville	225.00	Sardis		50.00
Laurel, First	1000.00	Macedonia	50.00	Union Ridge		75.00
Laurel, West	50.00	McLain	150.00	Yellow Creek		75.00
Lebanon	75.00	New Hope	125.00			
Lowrey Creek	160.00	Pleasant Hill	85.00	McGee's Creek Association.		\$4860.00
Mt. Olive	50.00	Rocky Creek	75.00	Beulah		\$ 50.00
Mt. Oreal	100.00	Sand Hill	85.00	Greenlaw		50.00
Moselle	50.00	Sweet Water	100.00	Line Creek		50.00
New Bethany	50.00	Union	80.00	New Zion		50.00
Oak Grove	50.00	Washington	50.00	Pleasant Hill		80.00
Pine Grove	75.00	Unity	75.00	Spring Creek		60.00
Pleasant Home	50.00	Salem	85.00	Terry's Creek		80.00
Pleasant Grove	50.00	Antioch	50.00	Union		225.00
Soso	125.00	Sandy Grove	85.00			60.00
Sandersville	150.00	Cedar Grove	50.00			
Sharon	50.00	Salem (S)	50.00			
Shelton	75.00					
Summerland	225.00					
Shady Grove	50.00					
Tucker's Crossing	50.00					
Wauusu	150.00					
		Lebanon Association.	\$2705.00	Amitie River	Mississippi Association.	\$655.00
		Baxterville	\$ 65.00	Berwick		\$ 60.00
		Big Level	100.00	Bethel		125.00
		Brooklyn	150.00	Centerville		100.00
		Bond	400.00	Concord		600.00
		Eastabutchie	150.00	Ebenezer		100.00
		Hattiesburg, First	4000.00	East Fork		175.00
		Hattiesburg, Main St.	3000.00	Gillsburg		400.00
		Hattiesburg, Immanuel	900.00	Glading		250.00
		Hattiesburg, 5th Ave.	300.00	Galilee		125.00
		Lumberton	400.00	Hebron		1500.00

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Apportionment.

(Continued from Page Twelve.)

New Choctaw Association.		Pearl River Association.	
Bethany	\$ 50.00	Antioch	\$ 75.00
Canaan	50.00	Columbia	2000.00
Hope	50.00	Edna	80.00
Hopewell	50.00	West Columbia	175.00
Mt. Zion	50.00	New Hope	80.00
Pine Bluff	75.00	Kokomo	150.00
Macedonia	60.00	Shiloh	75.00
	\$385.00	Pine Bur	50.00
New Liberty Association.		Cedar Grove	75.00
Belmont	\$ 80.00	Bunker Hill	150.00
Burns	50.00	Goss	100.00
Beaverdam	50.00	Holly Springs	80.00
Beulah	50.00	Improve	100.00
Center Hill	50.00	Morgantown	75.00
Clear Springs	50.00	Oloh	100.00
Coats	50.00	Sandy Hook	100.00
Concord	100.00	White Bluff	125.00
Dry Creek	50.00	Hurricane Creek	80.00
Fellowship	50.00	Little River	75.00
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Goodwater	200.00		\$3795.00
Goshen	50.00	Pearl Valley Association.	
Harmony	50.00	Center Hill	\$ 50.00
High Hill	50.00	County Line	50.00
Leaf River	100.00	East County Line	50.00
Liberty	50.00	Fellowship	50.00
Mt. Carmel	75.00	Good Hope	50.00
Mt. Pleasant	75.00	High Hill	50.00
Mt. Zion	50.00	Mt. Carmel	50.00
Mise	225.00	Mt. Olive	50.00
New Liberty	100.00	Mt. Pleasant	50.00
New Sardis	50.00	Mars Hill	50.00
Oak Grove	50.00	New Black Jack	50.00
Pleasant Hill	50.00	New Mars Hill	50.00
Providence	50.00	Mineral Springs	50.00
Pine Grove	100.00	New Harmony	50.00
Pine Union	175.00	Oak Grove	50.00
Poplar Springs	100.00	Pearl Valley	75.00
Rocky Hill	100.00	Pearl River	50.00
Raleigh	150.00	Pleasant Grove	50.00
Rose Hill	40.00	Remus	50.00
Rock Springs	50.00	White Oak	50.00
Sardis	50.00		\$1065.00
Salem	50.00	Ferry County Association.	
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Shady Grove	50.00	Indian Springs	75.00
St. Elia	50.00	Kittrell	50.00
Sylvan Grove	50.00	Prospect	75.00
Sharon	50.00	Richton	500.00
Trenton	50.00	Runnelston	75.00
Union	75.00	Seminary	80.00
Walnut Grove	50.00	Corinth	50.00
West Point	50.00	County Line	75.00
White Oak	175.00	New Augusta	50.00
Zion	75.00	Good Hope	50.00
	\$3620.00	Ovett	75.00
Oktibbeha Association.		Union	50.00
Bethsaida	\$ 75.00		\$1805.00
Bluff Springs	80.00	Rankin County Association.	
Corinth	80.00	Antioch	\$ 200.00
Enon	75.00	Barefoot Springs	50.00
Fellowship	80.00	Beulah	125.00
Greenland	50.00	Bethel	75.00
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Linwood	50.00	Cato	125.00
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Midway	50.00	Concord	100.00
McDonald	80.00	County Line	75.00
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Ocoila	80.00	Fannin	50.00
Pine Grove (L)	150.00	Galilee	75.00
Pine Grove (N)	75.00	Leesburg	100.00
Pine Forest	75.00	Liberty	75.00
Pleasant Grove	75.00	New Prospect	100.00
Providence	50.00	Oakdale	100.00
Rocky Creek	50.00	Pelahatchie	100.00
Sardis	75.00	Pearson	100.00
Spring Creek	75.00	Mt. Pisgah	100.00
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Enid	75.00	Beulah	50.00
Good Hope	150.00	Big Creek	50.00
Liberty Hill	100.00	Coney	50.00
New Prospect	80.00	Central	50.00
Oxford	2400.00	Corinth	50.00
Paris	75.00	Cypress Creek	50.00
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Shady Grove (Y)	50.00	Forest	50.00
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Union Grove	50.00	Hickory Springs	50.00
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Yellow Leaf	75.00	Mars Hill	50.00
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New Hope (Jr.)	125.00	Bethlehem	100.00
Ora	100.00	Braxton	350.00
Oral	250.00	Corinth	100.00
Providence	300.00	Clear Branch	80.00
Rocky Hill	125.00	D'Lo	400.00
Salem	225.00	Goodwater	125.00
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\$5.00 will support a child for a month. How many children will you save from STRAVATION?

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At the fall term graduation exercises of The Moody Bible Institute of Chicago held December 19, 48 men and women were awarded diplomas for having completed the two years course in Bible study, gospel music and practical Christian work. These came from 16 states and 2 foreign countries Scotland and Brazil. Many of them will go abroad as foreign missionaries.

Certificates were also awarded to 133 students residing in 29 states and Canada, Hawaii and Ireland, for completing correspondence Bible courses.

More than 1,475 students enrolled this fall in the Institute's Day and Evening Classes, and over 4,000 are taking correspondence Bible courses.

The evening classes now give the same courses and same diploma as the day classes, thus enabling those who must continue their regular employment during the day to secure a full equipment as trained Christian workers. Evening class students are also allowed to room and board at the institute. No charge is made for tuition.

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the world. The church and the world alike spend money on the things which they care for most. In a year when \$18,000 was spent for the racing of a crew, \$150,000 in connection with a single football game, \$70,000 for a banquet, \$600,000 for a wedding, while the private wealth of Christians steadily increased, the mission work was left groaning under heavy debt.

God help us, that we may be delivered from the delusion of suppos-

ing we are expressing our love to him when we give one-sixteenth of one per cent for him and spend all the rest upon our selves! And then we sing gloriously, "I love thy kingdom, Lord"! It is as if a man should go to the city and buy a \$5,000 automobile for himself, a \$75 overcoat, a \$10 pair of shoes, a \$15 hat, and for his wife a calico dress, and should go home singing ardently, "I love my darling wife!"